



NINETEEN DAY FEAST NEWSLETTER *Bahá'ís of Singapore*

1 Jalál (Glory) 176 B.E. / 9 April 2019

For circulation among Bahá'ís only

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THE FESTIVAL OF RIDVÁN

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridván and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be Our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Days of Remembrance, pg 61, no. 6



<https://media.bahai.org>

The National Spiritual Assembly
of Singapore wishes all the dear
and beloved friends
a joyous and blessed Ridván.

On the first day that the Ancient Beauty ascended His Most Great Throne in the garden named Ridván, the Tongue of Glory gave utterance to three blessed words. First, that in this Revelation the law of the sword hath been annulled. Second, that ere the expiration of one thousand years whosoever advanceth a prophetic claim is false. By “year” a full year is intended, and no exegesis or interpretation is permitted in this matter. And third, that at that very hour God, exalted be His Glory, shed the full splendour of all His names upon all creation.

Days of Remembrance, pg 81, no. 9



Cycles of Activities

Cycle 13 (1 April 2019 to 30 June 2019)

Two cycles to the bicentenary of the Birth of the Báb, 29 & 30 October 2019

“In each cycle are vested fleeting opportunities for a stride forward,
precious possibilities that will not return.”

Ridván Message 2016, Universal House of Justice

NATIONAL SPIRITUAL ASSEMBLY OF SINGAPORE

16 Bahá 176 B.E. 5 April 2019

To the Bahá'ís of Singapore

Dearly loved Friends and Co-workers,

The National Spiritual Assembly wishes you and your dear families joy on the occasion of Naw-Rúz, and offer its heartfelt prayers for your increasing success in the path of service to our beloved Cause.

The National Assembly is gratified and greatly encouraged by how the Bahá'í community of Singapore, since the celebration of the bicentenary of the birth of Bahá'u'lláh, has experienced an unprecedented surge in its capacity to bring friends and acquaintances into contact with its community life; to inspire neighbourhoods into unified endeavour; to articulate how spiritual truths can be translated into sustained practical action; and above all, to converse not only about the teachings that will build the world anew, but about the One Who taught them: Bahá'u'lláh.

A mere six months, less than two cycles now, separates us from the bicentenary of the Birth of the Blessed Báb—the Primal Point, the Most Exalted Countenance, the Herald and Harbinger of this spiritual Springtime. The House of Justice in its message of 18 May 2016 tells us that “the eight cycles that lie between the two bicentenaries is the period during which the greatest share of the efforts to fulfill the objectives of our Five Year Plan is required.” This therefore must continue to be our community's focus and strivings in the remaining two cycles—to advance all five clusters in Singapore to the second milestone in the continuum of growth where an intensive program of growth can be sustained.

The analysis of the progress of the Faith in Singapore carried out during the National Assembly's consultation with our beloved Counsellor Lee Lee Ludher, national and cluster agencies in the past two months were especially helpful in gaining valuable insights in relation to the factors that facilitate the movement of clusters towards and beyond the second milestone on the continuum of development, as well as in formulating effective strategies and approaches that strengthen the ability of the National Spiritual Assembly and cluster agencies to create conditions for larger numbers of collaborators to walk the path of service. We wish to share with you some practical reflections and strategies to consider as part of your preparations for the bicentenary of the Birth of the Báb.

Fostering two dimensions of the growth process

Among the complexities that the National Assembly and cluster agencies in Singapore are learning to address effectively, is paying adequate attention to the two dimensions of the growth process—namely, (1) to nurture endeavours undertaken by believers across a cluster; and (2) at the same time to foster community building efforts in smaller settings of heightened receptivity within a neighbourhood or neighbourhoods in a cluster. The first dimension entails working with the whole cluster through efforts to start and sustain devotional meetings, study circles, junior youth groups, and children's class initiatives. The aim of the second dimension on the other hand is to establish in these smaller settings a focussed and intense rhythm and pattern of expansion and consolidation. In this way, the learning that is generated in the first approach is brought to the work that is taking place in

the smaller settings, which in turn, because of its focus and intensity, will generate learning that is deeper and richer on the process of community building and growth. This can then be shared throughout the cluster and with the group of adjoining clusters.

The hosting of devotional meetings in more and more Bahá'í homes

One important strategy relating to the first dimension, that has led to a greater increase in rates of participation in teaching endeavours and numbers of core activities in the more advanced clusters has been the hosting of devotional meetings in more and more Bahá'í homes.

In light of the above, the National Assembly is encouraging the hosting of devotional meetings in more and more Bahá'í homes throughout Singapore, so as to lay “the spiritual foundations of future Houses of Worship”. This strategy entails raising up of human resources who can collaborate with the Area Teaching Committee and Local Spiritual Assembly in promoting devotional meetings. The friends assisting in this way accompany families to become more outward oriented by inviting not only their own kin but also their neighbours, friends, colleagues, and even the entire neighbourhood. The hosts of devotional meetings are also supported in learning not just to share prayers, but to foster profound conversations on Bahá'u'lláh's teachings, introduce to the attendees the community building efforts, and invite them to participate. To systematize this endeavour and promote mutual support and assistance, units of several families are formed around more experienced families. The challenge before all of us is to think beyond merely multiplying this activity and to approach this area of action from the perspective of capacity building, conscious that every devotional meeting, like any other core activity, is a potential portal for growth.

Establishing a centre of intense activity in one selected locality in each cluster

This strategy, which relates to the second dimension, involves selecting a suitable locality where conditions are favourable for a long-term process of community building. The process to discover receptivity of the population is through visits and interactions with local residents. When a locality in a neighbourhood is identified, a team of two or three friends who are committed to a long-term process of community building is encouraged to settle within that locality in the neighbourhood so as to become one with the population and to raise up and accompany an expanding nucleus of individuals.

The aim of this strategy is to establish the rhythm and pattern of expansion, training, and accompanying with an initial vision of seeing some tens of people preferably young people, serve as animators, teachers, and in some cases as tutors, and to work systematically with families whose children and youth are engaged in each stage of the educational process.

Deploying home front pioneers to the North and North-East Clusters

To meet the goal of advancing the North and North-East Clusters to the second milestone in the continuum of growth where an intensive programme of growth can be sustained, the National Assembly in its consultation with Counsellor has identified the need to raise homefront pioneers to move, reside and actively contribute to the community building activities in the North and North-East clusters.

Whatever assistance friends are able to provide to further the work of the Plan is, of course, most welcome; nevertheless, your efforts will have an even greater effect if, guided by the institutions, your capabilities are directed towards specific needs in the North and North-East Clusters where the friends are labouring to intensify the growth process. While ideally friends who wish to serve as homefront pioneers make commitments that span over a year, the National Assembly is open to accommodating those who may only be able to offer shorter periods, sometimes as little as three months. Such friends may hopefully kindle a spirit of selfless service and transmit valuable experience from stronger clusters within Singapore to the North and North-East Clusters.

It is also our dear hope that friends, especially the youth who may have the time and determination to do so during their extended holidays, will take advantage of the precious opportunity to enter the pioneering field in this way.

Dear friends, time is fleeting, and a heroic response is urgently needed. The enormous thrust needed during the remaining two years of the Plan requires all us to accelerate the momentum and increase the intensity of our capacity-building endeavours. Let us keep in our hearts and minds the poignant and energizing words that the Beloved Master imparted to us in two of his Tablets of the Divine Plan:

Thus far ye have been untiring in your labours. Let your exertions henceforth increase a thousandfold. Summon the people in these countries, capitals, islands, assemblies and churches to enter the Abhá Kingdom. The scope of your exertions must needs be extended. The wider its range, the more striking will be the evidence of divine assistance.

... unquestionably the divine teachings must reveal themselves with a brighter effulgence, the breaths of the Holy Spirit must display a penetrating intensity, the ocean of the love of God must be stirred with higher waves, the breezes of the rose garden of the divine love be wafted with higher velocity, and the fragrances of holiness be diffused with swiftness and rapidity.

May our endeavours be blessed and confirmed by the Blessed Beauty.

With loving Bahá'í greetings,
THE SPIRITUAL ASSEMBLY OF
THE BAHÁ'ÍS OF SINGAPORE

Lalitha Nambiar-Melic
Secretary

cc: Counsellor Lee Lee Ludher

NAW-RÚZ CELEBRATIONS

Naw-Rúz was celebrated island-wide. A total of almost 450 people attended the celebrations.







Macpherson, North Sector



Macpherson, South Sector

Home celebrations



Mr. Kuek's home, Queenstown (Choa Chu Kang)



Mr. Seng's home, Queenstown (Jurong West)



Check Woi & Mozdeh's home, Queenstown (Jurong West)



Auntie Christine's home, Queenstown (Choa Chu Kang)



Murali & Kavita's home, Katong (Pasir Ris)



Al's home, Macpherson (Toa Payoh)

THE ENCHANTMENT OF THE KING'S MESSENGER

Vahíd

... Soon all of Persia was stirring with stories about the Báb. The people eagerly hungered for more news. A wave of enthusiasm swept over the country. Leading figures of both State and Church either attended these meetings in person or delegated their most able representatives to inquire into the truth of the matter. The Journal Asiatic states that the Faith of the Báb had many followers "in all classes of society, and many among them were of important standing; great lords, members of the clergy, military men and merchants had all accepted this doctrine."

Those in authority began to ask searching questions. Finally the Crown itself became interested. Muhammad Shah, the king, decided to investigate. He felt that he should know if the reports about this remarkable young man were true. So he summoned his Prime Minister. "Who is there," he asked, "that can be trusted to make this investigation?" After consultation, the king and the Prime Minister chose someone in whom they both had the greatest faith. He was surnamed Vahíd. Vahíd was known to be the most learned, eloquent, and influential of all the king's people. If anyone could silence the Báb, it would be he. The great leaders of Persia all testified to his knowledge and wisdom. His father was one of the most celebrated religious doctors of that age, and now Vahíd had followed in his father's footsteps and even eclipsed him. His fame and popularity were known throughout the land. He was admitted to be outstanding among all the leading figures of Persia. Whenever he was present at a meeting, he was invariably the chief speaker. Furthermore, Vahíd, because of his wisdom, was frequently consulted by the government in times of trouble.

He was living at that time in Tíhrán as an honored guest of the king, therefore they thought at once of Vahíd when he sought an honest person to send on this important mission. The king was very disturbed. He wished to know what political significance the rise of this new Faith might have, so he gave Vahíd careful instructions. "Go at once to Shíráz. Interview the Báb. Find out if these tales of wonder we hear are true. Then report to us personally and detail what you discover."

The Prime Minister was not above planting a seed in Vahíd's mind before he left. "If you can discredit and unmask him, it will add greatly to your own stature," he told him. Vahíd mounted the horse which had been given to him by the king and left immediately for Shíráz. On the way, he decided upon the questions which he would ask the Báb. These questions Vahíd felt would test the Báb's knowledge to the utmost, and upon the answers which He gave would rest, in Vahíd's opinion, the truth or falsehood of His claim to be a Messenger of God.

When Vahíd arrived in Shíráz, he met an intimate friend whose name was 'Azim. "You have met the Báb," Vahíd said to his friend. "What do you think of him? Are you satisfied with him? Is he a charlatan?" "Meet him yourself," 'Azim replied. "Make your own decision. But, as a friend, I would advise you to be careful. You will regret any discourtesy you show to him."

Vahíd arranged to meet the Báb, Who welcomed him with affection. For nearly two hours Vahíd courteously directed question after question at the Báb. He pointed out the most obscure passages of Holy Scripture. He dwelt upon the mysterious prophesies and traditions which must be fulfilled at the time of the coming of the Promised One. He spoke at great length of certain difficult and vague metaphysical themes. The Báb listened patiently to Vahíd's learned and detailed references, quietly noting his questions.

Vahíd suddenly felt ashamed of this long and showy display of his own learning. Later he reported: "Quietly the Báb began to speak. He gave brief but persuasive answers to each of my questions. The conciseness and clarity of his replies excited my admiration and wonder. My feeling of superiority vanished. I was embarrassed by my own presumptuousness and pride. I felt so abased that I hurriedly asked permission to retire. I told him: 'If it please God, I shall in my next interview submit the rest of my questions and conclude my inquiry'."

Vahíd withdrew. As soon as he left the Báb he hastened to the home of his friend ‘Azim and told him what had happened during the first interview to cause his own deep humiliation.

Vahíd was confident that his inquiry into the Faith of the Báb would end with the second interview. He had his questions clearly in mind. They were direct and to the point this time. He would be polite, as ‘Azim suggested, but firm. However, when he entered the Báb’s presence and began to speak with Him, Vahíd found himself discussing things which had nothing whatsoever to do with his inquiry. All the questions which he had intended to submit to the Báb had disappeared from his memory. Then later, to his great surprise, he found that the Báb was answering those forgotten questions. He spoke with that same brevity and lucidity which had so excited his admiration before. “I seemed to have been in a daze during the first part of that interview,” he later observed. “Then, when I realized what the Báb was saying, that he was answering my unasked questions, I awoke with a start. I was thrilled. Yet, in spite of my attention to him, a voice kept whispering to me: ‘Might not this all be a mere accidental coincidence?’ I became so agitated that I could not collect my thoughts. I refused to remain. A second time I begged leave to retire.”

Vahíd returned to ‘Azim again and told him what had happened. ‘Azim spoke frankly to this most learned of all Persians. “Would that schools had been utterly abolished,” he said, “and that neither of us had ever entered one, if through our little-mindedness and conceit this acquired knowledge is withholding us from the redeeming Grace of God, and is causing pain to Him Who is the bearer of His Message.” Vahíd admitted that pride in his own knowledge had been like a curtain which separated him from the Báb. ‘Azim entreated him, “This time go with humility and detachment from all that you have learned in the past. Perhaps he will relieve your doubt and perplexity.”

This third and final interview has been reported in detail by Vahíd not only for the king and Prime Minister, but also for posterity. Vahíd states: “I resolved that in my third interview, I would not ask aloud for proof of his mission. Instead, in my innermost heart, I would request the Báb to write a commentary upon a special chapter of Holy Scripture which had always interested me. ‘If he does this,’ I told myself, ‘and if its style and truth distinguish it from the standards current amongst men, then I shall acknowledge his truth. I shall even embrace His Cause. However, if he fails, I shall denounce him.’ As soon as I was ushered into the Báb’s presence, a sense of fear, for which I could not account, seized me. My limbs quivered as I beheld his face. On repeated occasions I had been in the presence of the king without feeling the slightest trace of timidity, but I was now so awed and shaken, that I could not remain standing on my feet. The Báb beheld my plight. He arose to his feet and came to me. He took my hand and seated me beside him. ‘Seek from Me’ he said, ‘Whatever is your heart’s desire. I will readily reveal it to you.’ I was helpless. I felt powerless to speak. He looked at me, smiled, and said, ‘Were I to reveal unto you the commentary on the Suríh of Kawthar, would you acknowledge that My words are born of the Spirit of God? Would you recognize that My utterance can in no wise be associated with sorcery or magic?’ Tears came to my eyes as I heard him speak these words. All I was able to say were the words: ‘O our Lord, with ourselves we have dealt unjustly: if Thou forgive us not and have not pity upon us, we shall surely be of those who perish.’”

Then the Báb called for his pen-case and paper. He began to reveal the commentary which Vahíd’s inmost heart had requested. No less than two thousand verses were revealed by the Báb on that occasion. The bewildering rapidity with which they were written was even less remarkable than their matchless beauty and profound meaning. Even more startling to Vahíd was the fact that this explanation which the Báb gave was the one which he himself had discovered after long meditation. He believed himself to be the only one who had reached this hidden meaning, and he had never made it known to anyone.

Vahíd’s report on this interview communicates his sense of wonder: “How am I to describe this scene of inexpressible majesty? Verses streamed from His pen with a rapidity that was truly astounding. The incredible swiftness of His writing, the soft and gentle murmur of His voice, the stupendous force of His style, all amazed and bewildered me. He continued in this manner until the approach of sunset, not pausing until the entire commentary was completed. Then he laid down His pen and asked for tea to be brought. Soon after, He began to read it aloud in my presence. My heart leaped madly as I heard Him pour out, in accents of unutterable sweetness, those treasures hidden in that holy chapter.

I was so entranced by its beauty that three times I was on the verge of fainting. The Báb revived my failing strength by sprinkling rose-water upon my face. When He had completed His recital, the Báb arose to depart.”

With ‘Abdu’l-Karim, Vahíd devoted three days and three nights to transcribing the newly revealed commentary. They verified all the prophecies and traditions in the text and found them to be entirely accurate.

Vahíd summed up his report on his investigation of the Báb by saying: “Such was the state of certitude to which I had attained that nothing could shake my confidence in the greatness of His Cause.” Vahíd discharged his responsibility to the king, writing a detailed and personal account of his investigation of the Báb.

Vahíd himself did not return to the capital. He began to summon the people to accept the new Messenger of God. Such was his enthusiasm and fervor, that other learned doctors decided Vahíd must have suddenly lost his mind.

A history of the times states that Vahíd “wrote without fear or care a detailed account of his observations to the chamberlain in order that the latter might submit it to the notice of the late king, while he [Vahíd] himself journeyed to all parts of Persia, and in every town and station summoned the people from the pulpit-tops in such wise that other learned doctors [leaders] decided that he must be mad, accounting it a sure case of bewitchment.”

When the report was given to the king that Vahíd had investigated the Báb, found His Cause to be the truth, and had accepted it himself, the king was greatly troubled. He spoke confidentially to his Prime Minister.

“We have been told,” he said, “that Vahíd has become a follower of the Báb. If this is true, it would be wise for us to cease belittling the cause of this young man from Shíráz.” Immediately the Prime Minister began to attack Vahíd for having fallen under the spell of a sorcerer, but the king would still not hear any evil spoken of this great figure. He rebuked the Prime Minister. “Vahíd is a man of noble lineage. He is also a man of great learning and great virtue.”

Husayn Khan, the cruel Governor of Shíráz [who had tortured Mulla Sadiq and Quddus] at whose home Vahíd stayed during his interviews with the Báb, also attacked him openly. To him also the king sent an imperial command which read: “It is strictly forbidden to any one of our subjects to utter any such words as would detract from the exalted rank of Vahíd. He will never incline his ear to any Cause unless he believes it will be for the advancement of the best interests of our realm.”

Thus ended the story of the king’s investigation of the Cause of the Báb.

Vahíd, acknowledged as the most outstanding of the leaders of Persia, selected as his personal messenger by the king himself, embraced the Faith of the Báb and began to teach it. To Husayn Khan, the governor, who challenged him, saying, “Have you fallen under the enchantment of the Báb's magic spell?” Vahíd replied: “No one but God can captivate the heart of Vahíd. He alone can change the hearts of men. Whoever can ensnare my heart is of God and His word is unquestionably the voice of Truth.”

Adapted from Release the Sun by William Sears

Groundbreaking reflects unifying spirit of Kenya temple

March 23, 2019

MATUNDA, Kenya — A vibrant community in this rural part of Kenya gathered Saturday to witness the groundbreaking of the first local Baha'i House of Worship in Africa.

The site of the future Baha'i temple sits about 4 kilometers west of the town of Matunda, in an area surrounded by maize and other farms. Home to some of the earliest Baha'i communities of Kenya, the area known as Matunda Soy has seen a remarkable process of spiritual transformation take root in recent decades.

"The development of the first House of Worship in Kenya arises out of the hard work and sacrifice made in the path of service by the friends of the Matunda Soy cluster," said Christopher Songok, a member of the Continental Board of Counsellors in Africa.

Participants in Saturday's celebrations highlighted the unifying effect of the temple's coming construction.

"I am excited that people from all religions are welcome to worship at the temple," said Alice Juma from the nearby community of Lwanda.

"This ceremony is a truly spiritual event. I see this huge multitude—the young, the old, men and women all brought together in peace and obedience to almighty God," expressed Peter Webonya of Matunda.

The joyous and unifying groundbreaking was held just two days after the Baha'i new year, Naw-Ruz, on a warm day. Attendees included local dignitaries, religious leaders, and visitors from around Kenya as well as Ethiopia, South Africa, Tanzania, Uganda, and Zambia. People began arriving Friday night, some by foot, others on motorcycles, cars, and buses, continuing throughout this morning, greeting each other with warm embraces and songs.

At the midday ceremony, a hushed crowd of about 1,200 people listened reverently to opening prayers. Then, Ruth Vuyiya, a much-loved Baha'i known affectionately as Mama Ruth, set the temple's cornerstone on the red soil. Ms. Vuyiya was joined by her daughter, members of the National Spiritual Assembly of Kenya, construction contractors and the temple's architect Neda Samimi. After the ceremonial groundbreaking, attendees celebrated the moment in song and ululations.



This rendering shows the design for the Kenya temple, which broke ground today in Matunda, Kenya.



Ruth Vuyiya, seated, a local Baha'i known affectionately as Mama Ruth, laid the temple's cornerstone at the groundbreaking of the first local Baha'i House of Worship in Africa on Saturday in Matunda, Kenya. She is seen in this photo with her daughter, members of the National Spiritual Assembly of Kenya, construction contractors and the temple's architect Neda Samimi.

“The House of Worship has extraordinary significance in the community. It is the spot where noble souls offer supplication. It is a visible manifestation of the Lord,” Townshend Lihanda, another member of the Board of Counsellors in Africa, said.

The House of Worship will be embedded in the vibrant and dynamic community-building efforts, involving not only Baha'is but also embracing the greater community in the Matunda Soy area. “Baha'i community-building activities in a locality are an invitation to young and old, women and men, to recognize the importance of their spiritual life and to work towards nurturing it by acquiring qualities that help not only their individual growth but are conducive, too, to the development of the community as a whole,” explained Japheth Kokal, a member of Kenya's National Spiritual Assembly.

The groundbreaking took place almost one year after its elegant and simple design, inspired by the region's traditional huts, was unveiled at the same site. The design incorporates an intricate and expressive pattern that uses the diamond shape, a familiar motif in Kenyan culture. Exposed roof beams punctuating the nine sides of the edifice will be drawn together at an apex skylight. Inside, the skylight will sit atop a Greatest Name symbol, and 250 people can be seated. The temple will be built from local materials.

In 2012, the Universal House of Justice announced plans for the construction of seven Houses of Worship. Two have already been built, the first in Battambang, Cambodia and the second in Norte del Cauca, Colombia. In addition to this temple in Kenya, two other local Houses of Worship and two national Houses of Worship are also in progress.

<https://news.bahai.org/story/1317/>



About 1,200 people attended Saturday's groundbreaking celebration in Matunda, Kenya.



A girl recites a prayer during the groundbreaking celebration of the local Baha'i House of Worship in Matunda Soy, Kenya.



A children's class from a nearby community shares a poem written about the Baha'i temple.

48TH NATIONAL CONVENTION

19 Jalál & 1 Jamál 176 B.E. / 27 & 28 April 2019

Bahá'í Centre

The National Convention will be held over two full days. The tentative timings for Day 1 is from 9 am to 6.30 pm and Day 2 is from 9:00 am to 3 pm.

Bahá'í friends are most welcome to attend the National Convention as observers.

For logistics and catering purposes, if you are planning to attend, and would like to join for lunch on 27 and/or 28 April, please let the Department of the Secretariat know by Wednesday, 17 April, via email at nsasing@singnet.com.sg, or call 6222 6200 during office hours on weekdays from 9:00 am to 5:00 pm, excluding public holiday and Bahá'í Holy Days.

Department of the Secretariat
The Spiritual Assembly of the Bahá'ís of Singapore

FIRST DAY OF RIDVÁN CELEBRATIONS AND RIDVÁN ELECTIONS

LSA KATONG

Ridván Election

13 Jalál / 20 Apr (Sat), 7:30 pm, 31 Pasir Ris Ave
S(519698). Steven 9107 3032

1st Day of Ridván Celebration - Centralized

13 Jalál / 21 Apr (Sun), 4:30 pm, Pasir Ris Beach Park
BBQ Pit #32. Catered food.

LSA QUEENSTOWN

Ridván Election

13 Jalál / 20 Apr (Sat), 7 pm Potluck dinner / dessert
333 Kang Ching Rd #08-264, S(610333)
Check Woo 9781 1459 or Mozhdeh 9114 9078

1st Day of Ridván Celebration - Centralized

13 Jalál / 21 Apr (Sun), Picnic (time and venue to be
advised)

LSA MACPHERSON

Ridván Election

13 Jalál / 20 Apr (Fri), 6 pm Dinner provided
SCWO Centre Function Room, 96 Waterloo St
S(187967)

LSA SERANGOON

1st Day of Ridván Celebration - Centralized

13 Jalál / 20 Apr (Sat), 7 pm Catered dinner
838 Hougang Central #06-501, S(530838)
Elango Padmaja 9236 1294

Ridván Election

13 Jalál / 21 Apr (Sun), 4 pm, 755 Ang Mo Kio Ave 2
S(567789). Gurjit & Kaval 8203 6131

LSA YISHUN

Ridván Election & Celebration - Centralized

13 Jalál / 20 Apr (Sat), 7 pm Potluck Dinner
Seletaris Karaoke Room, S(757710)
Thing Chieh 9155 8458

NINETEEN DAY FEASTS

LSA KATONG

Feast of Jalál (Glory) - Decentralized

Tampines / Bedok Sector

1 Jalál / 8 Apr (Mon), 7:30 pm, Blk 118, Bedok North St 2 #05-188, Lift B, S(460118). Kashif 9882 4853

Pasir Ris Park Sector

5 Jalál / 13 Apr (Sat), 10 am, 25 Pasir Ris Terrace S(518669). Andrew 9438 3449

LSA MACPHERSON

Feast of Jalál (Glory) - Decentralized

1 Jalál / 8 Apr (Mon)

North Sector (Bishan, Toa Payoh, Novena Neighbourhoods)

8 pm, Blk 179, Bishan St 13 #02-223, S(570179) Selvam & Navvab 9851 4269

South Sector (Tanglin, River Valley, Orchard, Outram, Bukit Merah & Newton Neighbourhoods)

7:30 pm, 8 Kim Tian Place #08-53, S(163008) Elyssa 8750 5657

East Sector (Rochor, Kallang, Geylang & Marine Parade Neighbourhoods)

7:30 pm, 61A Bournemouth Rd, S(436604) Payam & Shadi 9862 6046

West Sector (Bukit Timah & Queenstown Neighbourhoods)

8 pm, Blk 86, Dawson Rd #04-03, S(141086) Nita 9367 7479 & Arthur 9363 8554

LSA QUEENSTOWN

Feast of Jalál (Glory) - Decentralized

1 Jalál / 8 Apr (Mon)

North Sector

8 pm Potluck dessert, 155 Gangsa Rd #11-337, S(670155). Meng Fook 9846 0212

South Sector

8 pm Potluck dessert, 989D Jurong West St 93 #17-657 S(644989). Yaw Chee 9179 1364

LSA SERANGOON

Feast of Jalál (Glory) - Decentralized

1 Jalál / 8 Apr (Mon)

AMK Neighbourhood

8 pm, 755 Ang Mo Kio Ave 2, S(567789) Gurjit & Kaval 8203 6131

Hougang, Punggol, Sengkang & Serangoon Neighbourhood

8 pm, 45 Kovan Rd, Kovan Crest #04-02, S(548130) Yuske 9765 1780

LSA YISHUN

Feast of Jalál (Glory) - Centralized

1 Jalál / 8 Apr (Mon), 8 pm, Blk 788B Woodlands Crescent #02-148, S(732788). Thinggel 8180 5141

**Feast of Jamál (Beauty) newsletter submission deadline:
Tuesday, 16 April 2019**

Disclaimer:

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